SUKTA X. (X.)

The deity, *Rishi,* and metre as before.

1. AGNI, of irresistible prowess, bring to us most vaiga n. powerful treasure; (invest us) with surrounding wealth; mark out the paths to abundance.[1]

2. Marvellous AQNI, (gratified) by our acts, (produce) in us greatness of vigour: in thee abides the strength destroying evil spirits: thou who -art to be worshipped, like MITRA, art the doer (of great deeds).[2]

3. Augment, AGNI, our dwelling and prosperity, for the devout men (who hare propitiated thee) by their praises have acquired riches.

4. Delightful AGNI, those men who glorify thee with hymns become rich in horses, and are invigorated with (foe-destroying) energies; and their great renown, spread through the firmament, arouses (thee) of thine own accord.[3]

5. These thy bright and fierce flames, AGNI, spread around like the circumambient lightnings, and are like a rattling chariot rushing (into battle) for booty.

6. Be prompt, AGNI, for our protection, and for the

[1] *Sdma-Veda*$_t$ i. 81: there is a slight difference in the text of the second half of the stanza.

[2] The text has *only brand* for *hurvdna:* the acts alluded to are such as driving away the *Rdkskasas* or other disturbers of religious rites.

[3] *Divasckid yeshdm brikat stikirttir bodkati tmand:* the application of the two last words is somewhat doubtful: *S&yana* disconnects them from the preceding, and supplies the name of thelZwfAi of the *Sukta, Gaya*$_t$ as the nominative of *lodhati;* *evamvidham tvdm Gayastmand sway am eva bodkayati, Gay a* of his own accord, or of himself, as it were, arouses ihee, *Agni,* so described.